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Freedom, Fellowship and Character in Religion.

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Editorial.

MISS JEANETTE OLMSTEAD was ordained to the (orthodox) Congregational ministry last month in Gustavus, O. Miss Olmstead was not new to the pulpit as a preacher, but was well known throughout that community. A large congregation gathered from the outlying farms and hamlets. If we mistake not, this ordination is a progressive innovation in Ohio Congregationalism. Women occasionally speak from the pulpits of the fellowship, but hitherto we have heard of no actual ordination of a woman to the ministry. Not long ago the subject was discussed among the Congregational ministers of Cleveland and vicinity, with a majority opposed to the full admission of women to the work of the ministry.

A REPORT in the *Boston Transcript* of "The Earnest Workers' Book-club," is very interesting. Through this agency the current magazines are sent through the mail, free of charge, to members paying fifty cents a year, and returned at the end of a week's possession. In this way the same magazine goes from the lonely home-makers in North Carolina, who, "Since our marriage, have been working hard to pay off the mortgage," to the young man in the Maine lumber camp, and from there, somewhat tattered and worn, to the young girl who has taken a claim on a Nebraska prairie, and so on around. How many attics are lumbered with stranded magazines which ought to be going the rounds. If any of our readers, under any of the above circumstances, are willing to pay the transportation on back numbers, we would like to try to act as middleman between the aforementioned attic and the reader. We would like to hear from both classes.

MR. SAVAGE, on October 28, preached on the "Sunday Opening of the World's Fair." Like everything he does, it is a clear summary of the rational argument, and a fearless enforcement of conclusions drawn therefrom. If his society desires to do missionary work in this direction let a copy of this sermon be sent to every member of the new congress, to the directors and the commissioners of the Exposition, both men and women. We wish they might send several thousand copies to Chicago for missionary uses among the clergy and others who are standing tremblingly before a great opportunity, afraid of a beautiful thing, dreading a divine benediction.

THE fourth annual report of the Bureau of Justice in Chicago is before us and is good reading. It is the gospel applied. Some four thousand matters have been attended to; over eighteen thousand dollars in wages have been collected. Very many of these cases have been settled without going into court. This is essentially the male side of the work of which the Protective Agency represents the woman's side. We have never seen sufficient reasons for these two separate organizations; but if there must be this double barrel to the gun we will still rejoice in its power to secure equity, and wish both "God speed" in their work of intimidating the wrong doer and defending the wronged.

WE print this week, in our editorial column, an extract from a sermon which, we trust, will do some service in behalf of the co-operations of religion, in the larger parish, of which UNITY, we would like to think, in some real fashion is pastor. The co-operations of religion represent the privileges and abuses of the isolated, as well as those who are permitted to know the perplexities of local church life. Those of you, our readers, outside any church organization might relieve the dreariness of your situation and greatly dispel the anxieties of those who are working towards them, if you only would lend a hand. We hope many will take this hint and come into fellowship through the holy gate of sacrifice.

THE November number of *The Review of Reviews* is chiefly marked by an enthusiastic article by Mr. Stead on Frances Willard, whom he calls the "Uncrowned Queen of American Democracy." Many of us on this side will thank him for revealing to us many things about our neighbor which we did not know, or had forgotten. Our readers will be interested to know that in 1877 Miss Willard parted company with Moody, with whom she worked for awhile, because the latter objected to her appearance on the platform along side of Unitarians. Mr. Stead is generally clear-eyed, but even he cannot write at such great distance from his subject without often provoking a smile upon the faces of the residents. There is in the article something of the inevitable patronage of American life and manner. He talks of the "dead levels of American society," and quotes the Frenchman who said "America has no men, only institutions." By the time Mr. Stead has completed his American studies, he may conclude that here, as elsewhere, there are no "dead levels" in society, and that even America has produced a few MEN.

OUR friend, Booker T. Washington, of the Tuskegee Normal Institute in Alabama, is out with a most practical suggestion. He would help the negroes of the South into better life by teaching them how to build better homes. He would like to distribute, at the great negro conference to be held in his town next February, and elsewhere, great numbers of lithographed plans of cheap, though neat and easily constructed cottages. To do this he asks for a few hundred dollars. This is the help that helps these people to help themselves; it is a lift of the ideal. Many of our readers might, and we hope some will, help. UNITY will be glad to receive any contributions to this end.

WE are in frequent receipt of applications for helps and suggestions to classes who are about to study the World's Fair. The present writer is under promise to furnish the outline provided for his own class in Chicago. That outline is not yet printed and when it is printed, it is not likely to be nearly so good in the way of suggestions and completeness as that put forth by the Unity club of Humboldt, Iowa, copies of which can probably be secured for examination by writing to the Rev. T. J. Byrnes, of that town. But best of all is probably to follow the pamphlet published by the Exposition itself, setting forth the classification into twelve departments and the various groups and classes under each. This pamphlet, doubtless, can be secured by writing to the department entitled "Promotion and Publicity," Columbian Exposition, Chicago.

THE first Congregational (Unitarian) society of New Bedford, have taken an unique and altogether beautiful step in moving their beloved pastor into larger usefulness and a broader field. Thirty-three years of faithful service seem to have earned the right to a release from the exacting cares of a parish. The congregation recognize the right to release from home labor, but not their duty to relinquish the loving relation which has existed between them and their minister, and so they continue his salary and send him out with a roving commission to do good as he may, and to speak his word and theirs where he can. We give below the resolutions in full, hoping they may fire other societies with similar altruism. We understand Mr. Potter intends spending some months on the Pacific coast, but we hope that on the way he may tarry in the Mississippi Valley, where his word is always needed, and where his influence is always timely.

Resolved, That the senior pastor shall, on the 28th day of December next, be liberated from all duties to us in New Bedford, to the end that he may be enabled to preach or publish elsewhere the views so faithfully and well preached in our pulpit.

He has been a moral power and an intellectual center in our city. His preaching has profoundly satisfied the loftiest spiritual and religious needs of ourselves and the many visitors to our services.

While our love for him and our estimate of his value to us would never permit us to voluntarily allow his departure, yet, as it is solemnly required by him, we can still rejoice that others in other churches and in distant communions may share in the high expositions hitherto confined so much to us.

Though we are but pupils of his, yet the views upheld here are widely deemed to represent the status of this church, and it is fitting that in some sense we have our missionary. We extend to him our earnest wishes that his efforts may be blessed with success, and, to assist him therein, we request that he will accept from us the sum of $2000 annually for five years to aid him in his proposed work. We shall be glad to hear his reports of the progress of the liberal faith wherever he may be.

We sincerely hope that the kindness of the future may enable us to hear his voice often, and in accordance with his request, now accept his tendered resignation to take effect as above stated.

On the Eve of Election.

Before this falls under the eyes of our readers, in all probability the fate of our great presidential candidates will have been determined. However it will go with them, UNITY has no anxieties for our national future. In either case we shall fall into the hands of a reasonably fair-minded and competent president. All will breathe a sigh of relief over the close of what will go into history as a stupid campaign. We trust that it is a sign that our people are getting tired of this quadrennial dissipation, and also a little weary of this persistent clamor for re-election on the part of those who have once occupied the conspicuous and enviable position of president. However the election goes, it is a good time to move for such legislation as will carry the presidential chair beyond the temptations of a second term, for neither Mr. Cleveland nor Mr. Harrison will have the hardihood to dream of a third term. While the successful candidate himself has nothing to lose, let him reward a generous public by leading them out of the most demoralizing element in American politics.

But we hope there is another reason for the "stupidity" of the campaign just closing. The tariff issue at best is but a complicated question of finance; in the last analysis it is a scholastic problem which ought to be slowly solved by a few high-minded and specially trained experts; some non-partisan commission who will study it unbiased by party clamor, or party greed. This campaign in the main, has been wanting in the high inspiration of great moral issues both the leading parties have, by common consent, avoided the crying shame of our civil service corruption, of our drinking and drunken statesmen, the iniquities of the saloon, the injustice to woman and the maladjustment of capital and labor. These are the real problems in American politics to-day, and our sympathies go out to those who, following their prophetic souls,

have dared step outside the tradition of the old parties and have cast their votes in the line of coming issues. Let such rest content, assured that no vote is cast away, that is thrown into the seething solution which is eventually to crystallize into triumphant reforms, and higher expressions of justice and character.

The Church of the Spirit.

FROM A SERMON PREACHED AT ALL SOULS CHURCH, CHICAGO, OCTOBER 30. THE ANNUAL APPEAL OF THAT PULPIT FOR THE MISSIONARY FUND.

Fellowship is an increased necessity of the developed soul. Men once combined to kill thought. Is there no way by which they may combine to kindle thought? As men have pledged themselves to the bondage of a creed, may they not pledge themselves to the freedom of a quest? Since men have co-operated so splendidly in the interests of the material world, is there no way of co-operating in the interests of religion? Jesus' gospel of the spirit, unpledged and unrimmed, went out to the Magdalen, to the pagan woman at the well, to the tender, though heretical philanthropist by the roadside who cared for the bruised man whom priest and Levite passed by, to the scribe and to the publican. He was disfellowshiped only by the insincerity of the Pharisee, the pietistic pretensions of the hypocrite. He took his orders from within, and not from without, says Jane Addams, of the Hull House, in an article "on a new impulse to an old gospel" in a late number of the *Forum*. "Jesus imposed no cults nor rites. He had no set of truths labeled 'Religious.' On the contrary, his doctrine was that all truth was one, that the appropriation of it was freedom. His teaching had no dogma of its own to mark it off from truth and action in general. The very universality of it precluded its being a religion. He himself called it a revelation—a life.

This gospel of the spirit has been the *gospel*, the good news, of the Christian centuries. It has been the salt that has saved to humane uses the institutions of Christendom. It has been "the light that never was on sea or land," that has made sacred indeed the pilgrim paths of the weary generations. It has made radiant Methodists, splendid Presbyterians, generous Baptists, devout Unitarians, glad children of God in every land and creed. In this gospel of the spirit there is room enough for Archbishop Ireland and Chauncey Depew, for Cardinal Gibbons and Robert Ingersoll, for the venerable, loving and love-generating pope, who now sits in the chair of St. Peter's at Rome and for the high-priest of Shintooism who is coming to Chicago next September to attend the parliament of religion.

We have not time to go far into the history of the attempts to organize this gospel of the spirit. Candor demands the admission that success in this direction thus far has been limited and disappointing; however bold the first attempt and high the original impulse, no combination of churches have long dared trust themselves to the guidance of the spirit alone. Methodism started with a glowing heart, but it has crystallized into heavy rules and many doctrines. The Friends began with a noble protest against forms, a lofty call of loyalty the inner life, but they have long become the most formal of people. Channing, Theodore Parker end Emerson were the prophets of the early Unitarian movement. American Unitarianism was a recoil from tyranny of doctrine. It was a Luther call to reason, a demand to the soul to be guided by the light within, let it lead where it may. But the time was not ripe. That Unitarianism sorely disappointed Channing, chilled Emerson out of his small Boston pulpit into his great world-pulpit, and did what it could to silence the voice of Theodore Parker. Later, this Unitarianism still trying to realize the gospel of the spirit, has fallen far short of its lofty dream. Now it drives from its ranks for their too great honesty, Francis Abbott, O. B. Frothingham and their Free Religious associates. Again it drops from its year-book list the names of William Gannett, William J. Potter and others who could not pronounce the shibboleth that goes with the assumption of the Christian name. And later, the Western Unitarian Conference must be discarded by its eastern mother because it moved a little nearer toward this church of the spirit, and swung too wide open its doors; and now we find even this child of the West halting and wavering over a pledge or "statement" found outside the living heart, a statement, which, to some of us, seems to mean somewhat less than the open door to all seekers after truth, righteousness and love. Be that as it may, individuals differ, as they have a right to do. This All Souls Church stands, by unanimous consent, committed to this gospel of the spirit that knows no god-words or man-words to overlay or supplant the eternal words of truth, righteousness and love to advance which is our only excuse for being. We, at least, hold the word "Unitarian," if we hold it at all, in no narrower sense than the name of a movement that seeks the peace which is to become universal by making religion a thing of deeds and not of creeds and uniting men and women of differing opinions in a quest for truth and a service for life.

In this spirit, and with a full recognition of the dangers of all organization and a painful sense of the imperfections and limitations of the organization in whose behalf I make this plea, I ask you for the tenth time for your annual contribution to causes to which we are allied, of which we are a part and for the growth and betterment of which it is our high privilege to labor. And I ask confidently. I ask more than you have ever given before, because there are more of you to give and you have more to give from than ever before. Give to the cause of this gospel of the spirit. No one is so poor that he cannot give something. No one is so generous in other directions that he can afford to be indifferent to this high experiment.

I ask you for this annual contribution because it will do you good to give it. No man liveth and no man dieth unto himself alone. I ask it not as a charity, but as your due. From him to whom much is given, much is expected. We are all recipients of a bounty which we ought to pay back somewhere. I ask you for funds to send our thank-offering to the American Unitarian Association, which in spite of its limitations, is the most progressive religious organization of a national character in America. We want to send some of our money there if for no other reason than to retain our right to criticise and thereby, as we think, improve, enlarge and liberate. Let us pay for the privilege of being the gad-fly to sting it into greater breadth and more courageous usefulness.

But this is a mean and ungenerous reason taken by itself; we want to send our money there as a thank-offering, for the timely help it gave to us, for the great good it continues to do, for the generous helps it is constantly giving to progressive religious organizations in all parts of our country. But still more do we want to give money to the Western Unitarian Conference, whose direct child we are, the recipient of so many sacrifices in the past, the inspirer of so many hopes. Let us labor to keep this conference to our high expectations. When it seems to us wrong let us work to set it right; when right let us be vigilant in keeping it so. And then there is the Women's Unitarian Conference, at the present time the most consistently open, and unqualified of all our general conferences. There is in American Unitarianism to-day no other organization with its breadth of territory and constituency so frankly committed to the ethical basis in religion. There is, also, our state conference, carrying our word with absolute fidelity to the unchurched and unfellowshipped in our state. We want to do our share in the work of education along the lines of a free faith, such as the Sunday-school society, the Ramona Indian school in Montana, and the Ramabai school in far-off India, are doing.

Friends, we are standing in the most auspicious date in the history of the world. There is a church coming. I know not what it will be called, but we want to belong to it when it comes. W. T. Stead, in a recent interview with Frances Willard, called this coming church the great civic church of America based upon the democratic idea of hospitality. Jane Addams, in the *Forum* article referred to above, calls it the Humanitarian church, the name which Doctor Hedge used to say the Unitarians ought to have taken in the beginning. Miss Addams says this church is at work in Chicago to-day as an attempt to express the spirit of Christ in social service, in terms of action. Let us arise to this opportunity, "arise and shine," as the old song puts it, but may it be with a light that streams from within, a light that shall at last lead to the co-operations of the spirit, that shall eventually make the organizations of hate disappear before the advancing organizations of love as the chill mists of the morning disappear before the rising sun. The great Catholic church of Rome, based on infallible assumptions and supernatural credentials, is going. It will have to die, though its death agonies may be centuries long. The great Catholic church of America, based upon democratic liberty, on natural law as the other is on miracle, is coming, and will grow to a mighty power, though its infancy be measured by a century. The Protestant churches based on creeds used as tests of faith and conditions of fellowship, must go. Literature, science, commerce, and the gracious interchange of mental commodities which these necessitate, are the executioners, and a liberal church based on human needs, rimmed by high purposes, putting its emphasis on deeds, not on creeds, must come, but it will not come without plain speaking, unresting vigilance for the integrities of mind and Christlike sacrifices, great investments of loving life representing money, time, thought, and the inner pangs which are the bitter price of spiritual growth in a community as in individuals. In all these ways may we of this church do our part, and then the Infinite patience will teach us to be patient.

Friends, we live in a great day. Let us not "squander a wavelet" of it.

"God gives us all some small, sweet way
To set the world rejoicing."

ALL wisdom is knowledge of the world. But knowledge of the world owes its quality and value to the conception of the world whereto the knowledge pertains. The small world implies the small wisdom; the large world the large wisdom.—*O. B. Frothingham.*

THERE is peace in the blin spiritual union; but more peace the most open-eyed.

WHAT are the starry skies for— what is any of the rarest beauty for— but to show us how much more beautiful love and truth are?

THE moment you begin to regar any reward of action as a distinc object to be striven for, that momen you become unfaithful—that is, a *infidel*.

FAITHFUL shall we ever be to al our friends if we are true to Love even though we outgrow them, an they fancy that in rising above them we have deserted them.

Men and Things.

THE Florida fig-trees are bearing thei third crop this year, putting forth specia exertions, we suppose, so that the attendant can go to the World's Fair next year.

A WRITER in *Our Dumb Animals* says "There are more fools in the driver's sea than in the wagon shafts." Surely, horse are not fools, but they have not sens enough to supply themselves and thei drivers.

THEY are building a railroad in Nortl Carolina twenty-four miles long with gauge of only two feet. This is one o several logging railroads which makes thi industry independent of the "good sleigh ing" upon which it used to rest.

A SUGGESTION is made to raise a fund t purchase the copyright of all of Tennyson' works so that they may be distributed fo the mere cost of manufacturing. This i admirable. Another suggestion of th drift of our times, the tendency to help th hindmost.

THE *Woman's Journal* tells us colleg girls are taking a lively interest in politics Mt. Holyoke had a Republican rally wit great enthusiasm and other students organ ized the first Prohibition Club in the regio and have had two rallies. Smith and Vas sar are both full of interest.

THE English women, taking the hin from the triumph of Miss Monroe as th poet of our Columbian celebration, are ask ing, "Why not a woman poet laureate," an are suggesting the name of Jean Ingelow Why not? If not Edwin Arnold, manifestl the most noted and popular poet of England is not the author of the "Songs of Seven," to be considered?

GEORGE T. ANGELL, president of th American Humane Society, is moving i the direction of a humane congress of al nations, during the Columbian Exposition Another indication that the great gatherin of '93 is to have a large spiritual and inte lectual side. Those who doubt it, revea their skepticism in humanity's interest, i things imponderable. The world is inte ested in mind more than in things; in ma more than in matter.

MANCHESTER New College, Oxford, be gan the new academical year Oct. 15. Ther are reported six students in the third yea of whom five are B. A.s; three in the sec ond year, of whom two are B. A.s and on an M. A.; six in the first year, of whom fou are B. A.s. Hungary is represented in thi entering class by one student, Mr. N. Jozar In addition to the above students, of th various classes, Rev. Marion Murdock an Miss Florence Buck have been welcomed t the college from America. Miss Murdoc the past year has been pursuing post-gradu ate studies at our Meadville school, and Mis Buck has taken a special course at the same

COMMANDER ALFRED CARPENTER, cruis ing for scientific purposes in the Sout China sea, came upon a fish-eating plan which is suggestive to the student of evolu tion. He thus describes it: "As I neared pool cut off by the tide from the sea noticed among other submarine plants very ordinary looking fresh-colored wee Bending to inspect it closer I noticed num bers of small fish lying helplessly in i fronds, apparently with little or no life i them. Putting my hand down to pick on of them up, I found my fingers caught b suckers on the weed, the fronds of whic had closed tightly upon them. The fis had been caught in every conceivable wa —by the head, by the tail, sides, etc., an some of them had been held until the sk was completely macerated. Those of th fish that were still living had evidently be caught at different times, they appearing all stages of exhaustion. I regret bei unable to name either the plant or the fis but that the botanical cannibal really prey upon the finny denizens of the deep the is n't the least doubt."

Contributed and Selected.

Waiting.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—*John Burroughs.*

Point of View.

Nature, in her infinite doing, gives a thousand seeds to seeming death, for the one she saves to fair and fruitful life: A hundred insects are born to earth, hungering, loving and striving in the new-found life.

The eternal will, through nature's law, says, Only place for one of you at the earthly board of fatness and delight, the ninety and nine must starve and die: I am the soul of the universe and I work my will through the eternal ages. No begging or whining avails that I remit my law; I will that a thousand happy homes shall arise, of loving fathers and mothers and children. Yet one human tyrant's brutal greed shall lay all waste through murderous war.

On the sunny slopes of the mountain side, I call and lead my human children to build a fair and glorious city of palaces, and temples, and luxurious homes. Five hundred years I let them grow and build, love and strive. Five hundred years I hold and guide in bond and leash the titanic forces of the underworld. Then, I raze and swallow up that city with the terrible electric sword, and the earthquake's hungry jaws. Yes it was my will and I am the Eternal. Do I seem to pet and fatten Dives with this world's toys and delights, while scourging and starving Lazarus with earthly want and pain? Will you rebel against such a God? Wait and grow. How little you discern the infinite wisdom and way of the soul. Such facts front us, such realities of thought seethe in our brains; we can not escape, either we must bow and creep in fear and weariness under them, else mount on them, look whither the way of the universe tends, let the facts and realities carry us in hope and triumph of ever more and better life, if such is the way and the reality of the soul.

Let us take one of these apparently dark and ugly facts of existence, look at it from its under side as it rolls and grinds down over the world, with its burdens and pains, its destruction and death, and thus see God's way on one side. Then let us climb above the fact as far as we are able, stand upon it, look about us and discern the meaning and soul's way from the upper side if we can. Let us state a bare fact in plain language as we may; God, or the eternal soul of the universe, makes a very beautiful garden of earth—calls to life just on that spot three hundred thousand human creatures living at one time. For thousands of years He has been storing up earth forces and making way for an earthquake just at that point. One day, the earthquake fully grown, lets loose its awful and destructive energies and so destroys the whole city, —sixty thousand of the human inhabitants swallowed up in death; a hundred thousand mangled and maimed, a hundred thousand fathers, mothers and children grief-stricken and desolate.

If there is any God or Eternal Will in, over, or through the universe of being, then such facts are the clear, direct expression or outcome of that God or Will. It is of little avail to hide under any pious platitudes of the church, or seek to cover ourselves with priestly theologic sophistry, our eyes will keep opening to the realities that front us, our minds will continue working for a solution of this world problem.

God or no God? Good God or bad God? Each must answer somehow.

Let us look first at the earthquake as the will, or working of the soul of the universe on its lower side, marking plainly its evil and destruction. What immeasurable forces, what chemic and electric demons of woe and death, pent up and raging in the earth-crust! Here is the great storehouse of the word's crude, savage energies of life. The earthquake is the awful birth-throes of these lower powers of life entering upon a higher realm of being. On their birth way they lay waste a whole human city, kill sixty thousand people, mangle and torture a hundred thousand fathers, mothers and children. Such is one view of nature, the destroyer, as she rolls over us in darkness and death. From another, clearer point of view where the higher science lifts us, we look down upon another side of this same nature, and behold the crude and barbarous energies of the earthquake destroyer and death-bearer, transforming, being born into grasses, trees, flowers, insects and smiling human faces.

Both are nature's way—both are born with the eternal soul's awakening and unfolding—yet how different the views; ever a ceaseless change and becoming; and the great river of life the more clearly seen and known, appears more surely to be flowing on toward the infinite ocean of vaster, outer and upper being, in increasing strength and beauty and good to each and all. Beneath the fact of evil and destruction and death, we are oppressed with fears and pains of an evil and destructive God. From above we may look down upon the same fact of nature and be filled and exalted with the eternal will and promise of good and beauty and love immortal assured to us. Still the grim reality of evil and death stares in our faces when we think of the thousands mangled and tortured and killed by the earthquake's shock. Can there be any upper side of hope, beauty and gladness to such black, ugly facts? What has this we call killing or death done with or for those thousands? How shall we answer these questions? earth's millions ceaselessly ask.

In this little world of ours, through this brief life we hold to-day, what will and law triumphs? What is the grand reality of being? Is it darkness and pain? Is it death and destruction? No. Look where we will, more and more clearly we discover that these are only the transient, subservient powers and processes of new arising light and life; new beauty born through decay, from loss and death of old hopes and loves, fairer and richer upspringing. The crumbling rocks are regathered and fashioned into grasses and flowers, by the unfolding earth soul. The soul in the trees transmutes the refuse of the wayside into graceful leaves and luscious fruits. If we put a finger upon any point or object of the earth, crying, Here is death and loss, lo, while we bewail the destruction of the old, the Eternal will is working just there, transforming it into some body and life more perfect still. Even while we sit bemoaning the pain and darkness, there is always a new morning of joy and light dawning through them. If the soul of the world so carefully saves and insures immortal growth and gain to the rock, tree, and worm, need we be afraid that we shall be forgotten and lost in God's infinite economy of light and life? If we may assume an equally kind and just providence in the universe, for the man, as for the grain of sand, or worm, then we may in abiding assurance read the facts of human life upward, not downward. We read sixty thousand loving, hoping, striving human beings in a moment plunged into death. What! tortured, destroyed—is that the final reading—the last judgment? No, but lifted, born quickly by the earthquake throes into more and better life, looked at through the vista of thousands of years of ever ascending life into increasing hope, love, beauty and joy of being. Is it a Providence of ill, is it a purpose of darkness or evil, is it a God of woe and desolation, that leads and lifts us from our homes and labors here, into nobler and more delightful ones in some upper world?

Grant the glorious outcome, still the evil and pain of the process abides. Are we quite sure that Heaven pays for the pilgrimage through Hell? Can we honestly say, Good God, Blessed Universe; while self-persuaded that if we possessed infinite power and wisdom we would have made a great deal better and happier world than this one, built a Heaven without a scaffolding of Hell, produced the perfect human, without slowly moulding him upward through the worm and brute? Can we justly measure and weigh the grievances and pains of life, as over against its good and delight, seeing how little of the way and consciousness of eternal being we know?

Are we still aggrieved and overshadowed by the infant pains we experienced in learning to walk, since thus we entered into a strength and skill and joyful use of limbs for three or four score years? Do we to day, in fear, bewail the law of life that in childhood's growth, we suffered many long forgotten childish pains, in the loss or deprivations of babyhood's toys —since we grew thereby into manhood's and womanhood's nobler and more beautiful ways of sacrifice and heroism?

Many a cherished hope and love of youth and maidenhood went down and died, we thought, in irreparable loss. We smile to-day, discerning how thus our souls grew clear-eyed and patient to reach up and gain hopes and loves more sweet and joyful than youth could dream.

We say, 'Tis well; this growth to nobler manhood and womanhood through youth's discipline of mingled sunshine and rain, loss and gain. May we not read this same experience wider and higher? What if this all be true farther on in the upper life? What if in the new world reached through death we may look backward upon the darkness, ills and woes of this life, feeling and knowing clearly then how it all was only as the momentary pains and weary burdens of an infant's day, so soon passed and forgotten in the richer world and life thus attained. Shall we not smile then in strong content, saying, 'Twas well?

Why did not God will the good and joy of being without the evil and pain? May be he could not. May be it would not have been so well. Considering the past, doubtless we shall see and know more clearly than now. If, so far as we can discover in our little world and life, the infinite seen and unseen universe enfolding us, *all* is being born, growing, decaying and dying, onward and upward into more and better life, surely we may in unfailing hope, love and trust, abide in this so far as we are able until a clearer revelation of the soul and God is found or given.

W. A. Cram.

Solitude.

Alone, albeit not loneliest, are they
That sit amid the silences of thought,
In crystal altitudes of spirit, taught
Of life by hints and echoes from the play
Of passion, foaming down the world's wide way
Across eternity; and who are caught
Of nebulous Ideals, that were wrought
In God-dreams, for a far enfutured day.

What though the hand feel never clasping palm,
Nor love nor laughter look in lonely eyes?
Communing voices haunt the poppied calm,
And wafts of Soul, through all the upper skies
From deathless pasts, yield comradeship enough
In Plato-dreams and throbs of Sappho-love.

C. A. Lane.

Life, and Life Again.

To die is not to begin to live, as is said; but to die on the mountain of noble achievement and aspiration is to be ready for a noble birth in the New Creation. He who is born into royalty in this world has a great inheritance; but let no one despise him who, born in other conditions—plebeian of blood and heart and conscience —is touched with the life of God while here, and when the curtain of this stage falls upon him is ready for the new scenes to be enacted on another. Life is action everywhere, and Death but the waiting between acts.

E. R. C.

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EIGHTH LESSON.

Elijah and Elisha: Jahweh or Baal—Which?

The division after Solomon's death (978 B. C.) was in accordance with the desire of those prophets, who deemed the policy of Solomon pernicious to national religious life. One of them, Ahijah (1 Kings 11: 30) anointed Jeroboam of Ephraim king of the tribes in the name of Jahweh. This revolution was an action of the old national spirit against the foreign customs, introduced by Solomon in state and religion. The bull-worship, re-established by Jeroboam in the temples at Dan and at Bethel, though probably opposed by some of the more enlightened, was certainly a popular one under the old régime of Jahweh worship. In the books of Kings, Jeroboam is always spoken of with contempt (1 Kings: 14: 7 to 10). But this is the later prophetic view. Even at the time of Elijah, when Jahweh and Baal began to be opposed as the two gods, between which there must be chosen, we find no trace of opposition against the bull-worship. This opposition was the result of the struggle, but it did not manifest itself before the eighth century. Of one accord the people flocked to the time-honored sanctuaries and thus proved the cunning of Jeroboam's political move.

As a consequence however they appreciated still less the difference between Jahweh and the other gods, until a serious conflict between these gods ensued in the days of Ahab, who for the sake of his wife, the Phœnician princess Jezebel, built temples for Baal and Ashera with such a magnificent and luxurious sensuality as Israel had never before witnessed. The opposition against this worship from the side of the prophets of Jahweh caused Ahab to commit violence in turn, so that Baal had soon triumphed in the eyes of the public and the Jahweh worship with its simple altars of unhewn stone became to be considered as a rude peasant religion in contrast with the courtly splendor of the Baal worship.

Then Elijah came forward. According to the legends he represented a long drought as a judgment of Jahweh. The people in a tumultuous attack arise against the Baal priests, rain commences to fall, Elijah's triumph seems complete. For fear of the queen he flees to the desert, but Jahweh sends him back to his post. Here he stands fearless, rebukes Ahab for his judicial murder of Naboth, makes Jahweh and his servants again respected and honored in Israel and finally ascends heavenward in a fiery chariot. (Knappert, pp. 104 to 109.)

The legends of Elijah and his successor Elisha (1 Kings 17 to 19, 21. 2 Kings 1, etc.) were enlarged and re-edited by the later prophets, thereby to glorify their profession and to learn from their example, 1. That the prophet may fear nobody and nothing, when he defends the honor of Jahweh and the rights of the people against the arbitrariness of kings and the wealthy; 2. That he must always furnish a successor, in case he might perish; 3. That he may never lose confidence in the imperishable remnant, which guarantees a better future.

In contrast with these Gehazi stands for the unworthy, selfish prophets, the flatterers of royalty (2 Kings 25: 20 to 27) who use the prophetic cloak in their own behalf.

Such as these caused the prophetic profession to decline, although this was due no less to the fierceness with which even the best of them interfered with politics and created revolutions, seemingly in the interest of the service of Jahweh, but certainly not in that of prosperity and civilization. A tiger like Jehu, who devasted the entire house of Ahab and caused all the Baal's priests to undergo the same fate, was the chosen instrument of Elisha. This gave a complete, but only temporary triumph to Jahweh. "For they that take the sword shall perish with the sword." In order to secure his prominence permanently and make him dwell in the hearts of the people, in order to establish the influence of the prophets for any length of time, they had to change their course of action and exchange the weapons of violence for those of persuasion and moral influence.

NINTH LESSON.

Prophet Reformers. From Henotheism to Monotheism.

In the eighth century, prophecy reached its fullest growth. The conflict between Baal and Jahweh, which took place in the tenth century, brought forward the higher moral character of the first. The sensual Baal-worship was in conflict with the earnestness of the law of Jahweh; the horrible infants-sacrifice, demanded by Moloch, was in conflict with the compassion of Jahweh on his people. Hence Jahweh became something quite different from all heathen deities: his very unique significance lay in his spiritual character.

The political circumstances also worked to this end. When in former times each deity had a definite territory, its power was measured by the dimensions of its country and its people. Therefore it was said in David's time: "Among the gods, O Jahweh, none is like unto thee!" According to this standard, however, it should have been in the ninth and still more so in the eighth century: Jahweh is the least among the gods. But this conclusion was impossible to the most advanced prophets of this time. As if feeling the mistake of the former argument they now preach: "Thus it is shown that Jahweh is the Lord of all the earth. In order to chastise us, he even leads the armies of Syrians and Assyrians against Israel. He humbles and exalts according to his pleasure, all men are only instruments in his hand." Thus instead of their one god Jahweh became to them the sole God in heaven and on earth. (See Knappert, p. 110-113.)

These prophets did not belong to the schools of the prophets and hence lack their support. Living as citizens among citizens they appear as preachers only then, when they have to interpret a demand of Jahweh. Often the common prophets were branded by them as false ones, because, as it seemed to them, these were not prompted by a personal calling, but by the love of honor and gain. (See 1 Kings 22: 1–28.) They withstand king and people either to protest against the identification of Jahweh with other gods, which they saw embodied in the bull-worship or against the external worship of Jahweh. Their religion is principally chastity, temperance, righteousness, love of mankind, obedience to the will of the Almighty. From this alone depends all prosperity or adversity. Hence in their political advice they despise all material means of defense (armies, fortresses, chariots etc.,) and every alliance with foreign nations. Shall we covet the assistance of the heathens, when we have an ally in Jahweh? Trust him alone and expect deliverance of moral power only. Without this all material assistance is of no avail, aye, even the more dangerous. Must we suffer, it will be because we merited it. At last, however, virtue and piety will triumph and only then better times will come. First the wicked are to be destroyed and the good purified by chastisements, culminating in the day of judgement, the day of Jahweh. But then truly the kingdom of God has come. Then no more temples or priests are wanted. Then God pours out his Spirit upon all flesh and his law is written in all hearts, then peace reigns supreme. Judah and Ephraim stand once more together at the head of the nations. Then no more implements of war. Even the animal world will be no longer blood-thirsty and the desert itself will bloom. I, Jahweh, create a new heaven and a new earth.

This lofty ideal makes these prophets themselves never use any other weapon than their word spoken and written, the latter usually long after it was spoken.

This lent them a powerful influence, but usually only after death, often after a life full of suffering, always paddling against stream.

We might ask how this people, always awakening and deserving the anger of their prophets, and yet despising their counsel, has obtained the name of the religious people *par excellence?* The answer is: every nation reflects in its noblest sons. As was Socrates the true Greek, so they were the true Israelites. Was hatred all they reaped, it was only because their influence was so great, their moral earnestness, even though it was protested against, continually proceeding from and penetrating into the hearts of the people.

TENTH LESSON.

Amos, Hosea, Isaiah, Micah.

Amos (790–780 B. C.) a shepherd from Tekoa, five hours south from Jerusalem, leaves his flock to protest at Bethel against the unrighteousness and the licentiousness under Jeroboam II. Notwithstanding the opposition of the high priest at Bethel he fulfills the divine mission of which he was fully assured in his own mind, but was forced to return to Juda. (See Toy, p. 53). We find the main thoughts of Amos' preaching ch. 3: 13, 14; 5: 3 to 15, 18 to 24. His conversation with Amaziah, the high priest in the temple at Bethel, ch. 7: 10 to 17.

To this period belongs Exod. 32. The meaning of this legend is: the bull-worship, although protected by Aaron (the priesthood) is a horror for Jahweh; who will certainly punish it.

Hosea (about 770 B. C.) appears in the civil war, which ensued after the death of Jeroboam II., especially to warn against inviting foreign assistance of the Assyrians. Salvation could only be expected by returning to law and order, to the true service of Jahweh. (See Toy, p. 54). Some of his best thoughts are found, ch. 11: 1 to 4, 8; ch. 13: 2 to 9; 14: 1 to 3.

At the same time (750–700 B. C.) lived and worked in Jerusalem Isaiah. About the exact chapters, from the book of Isaiah, which belong to this prophet, see Toy, p. 63). Having enjoyed a thorough education, he early felt a calling for prophecy. (Afterwards described in chapter 6.) In a period of luxury and abundance he also comes forward as the defender of the poor and the oppressed and augurs disaster to Judah (chapter 5: 1 to 16.) When this really threatened from the side of Syria and Ephraim, he warned—but in vain—against an alliance with Assyria (ch. 7: 3 to 17) but insists all the more on piety of the heart over against the formal religiousness (ch. 1: 10–18). King Ahaz did not listen to him and even preferred the Assyrian gods to Jahweh.

Isaiah's unshaken faith may be judged by his appeal to the future (ch. 9: 2–7). After the death of Ahas under Hezekiah, the faithful servant of Jahweh, he witnessed the de[struc]tion of Ephraim, which danger[ously] threatened Jerusalem from the si[de] the Assyrians, but which was for[tu]nately prevented, and died in the fir[m] belief of a glorious future for his pe[o]ple and for all the world. (ch. 11: to 8. ch. 19: 21 to 25.)

To this group of the prophets al[so] belongs Micah, contemporary a[nd] colleague to Isaiah. Him also w[e] hear protesting against the mor[al] wrongs of the people's life. (ch. 9–12) against the false prophets a[nd] especially against the progressi[ve] priesthood (ch. 6: 6–8). Compa[re] Genesis 22, the legend of Isaac's sa[c]rifice belongs to this period. Mic[ah] could not have suggested such a sa[c]rifice in honor of Jahweh, if this h[ad] been strange to his time. Probab[ly] the legend of Genesis 22 must ser[ve] to fight this still existing custo[m] though more frequent in honor [of] Moloch than of Jahweh. The fir[st] conception of a personal Messia[h] being the natural consequence of t[he] unlimited power vested in royalty [in] those times, we find with Isaia[h] Micah and the author of Zacharia[h] 9–11 (chaps. 1–8 are from the hands [of] a contemporary of Jeremiah, ch. 12 14 are post-exilian). This Messia[h] should be of the house of David [on] account of David's fame and the r[e]port of his piety.

Famous messianic prophecies a[re] Zachariah 9: 9–10; Micah 5: 1; Isaia[h] 9: 1–6 and 11: 1–9.

ELEVENTH LESSON.

The Prophets Writing the National History

One of the most interesting phase[s] of the work of these prophets w[as] their use of history for the educatio[n] of the people. Almost all of the hi[s]torical books of the Old Testame[nt] have been constantly re-edited, b[ut] fortunately the editors confined them[-]selves mostly to inserting new par[a]graphs and rearranging the old ones, s[o] that it is often possible to join togeth[er] the different pieces which belong to[-]gether. This series of prophet[ic] stories from the eighth century com[-]mencing Gen. 2: 4 *seq.*, is calle[d] the Jahwistic record, because in [it] God always bears the name of Jah[-]weh, in contrast with the priestl[y] stories of later date in which befo[re] Moses the name Elohim (translate[d] as "God") is used instead of th[e] name Jahweh (translated as "th[e] Lord").

This is characteristic, because th[e] prophets wished their people to un[-]derstand that Jahweh had been th[e] Lord of the universe from the begi[n]ning and had devised everything fo[r] the salvation and the greatness of h[is] chosen people.

Hence in all these stories Jahweh [is] one and all. All the noble deeds [of] Abraham, Moses, Samuel, etc., a[re] merely the outcome of a "and Jahwe[h] said unto him." Nowhere is Israel[']s national existence explained natura[l]ly, historically and geographically. It is nothing but the free gift of Jah[-]weh.

Here there is no question of a hi[s]tory of the development. In on[e] place, Ex. 6: 3, we read that Jahwe[h] was called in former times El-Shadda[i] but for this one exception Jahweh [is] always the same to Abraham, Mose[s] the later prophets, aye, even in th[e] time of Seth, the son of Adam.

There is no other explanation of a[ll] eternal events than their being eith[er] recompense or punishment of Jahwe[h].

Although the pure knowledge [of] thereby impeded, they made it ser[ve] their purpose. To them history w[as] not yet an object of science, but a[n] ally in their work, an example give[n] to the people to follow. It was th[e] history which has made the Jews [in] all ages so indefatigably persistent, [so] unshakably trusting in their own hi[gh] calling. A people freed by Go[d] blessed with a Moses, a David a[nd]

prophets, saved from disaster erable times, there could be no of their having a universal sig- ance. Before the eighth century toriography was no indispensable t of the religious preaching. But soon as Jahweh became the sole , the question must arise: Whence t that we, such a small people, e as our god the Sovereign of the iverse? How is this worked out he course of time? How have we wered to the high duties implied t?

The history they give is in their n estimation no new, no self-made tory, it is the true, genuine, real tory, which only was not sufficient- evident in the old traditions. Thus h governs history, thus piety re- s and changes freely the records of past, criticising them without be- conscious of any arbitrariness. The Jahwestic records comprise a iod from the creation of the uni- se up to the time of Solomon. The historic tales tell about the para- e, the original sin, the descendants Cain, and their building of the er of Babel. Follows the history he patriarchs Abraham, Isaac and ob, especially of Joseph, whose ad- tures are followed by those of ses.

The data of these stories was fur- hed by popular tradition, partly of ne origin, partly derived from com- n folk-lore, native in Central Asia, l Asia Minor. In the story of adise, the aversion which the old nades cherished against the naanitic civilization is still evident. e poet looks sadly back upon the t happiness of the original state of n.

Hence, Abel, the Shepherd, is de- ibed as the victim of Cain, the sbandman and founder of cities, bal, the inventor of music, Tubal- n, the inventor of iron weapons, e Lamech's eulogy of the first ord Gen. 4: 23) are sons of Cain. ese remarks may not, however, ke us lose right of the richness of ught, the high moral earnestness l especially the fine psychological velopment of these tales.

Noah and the deluge (great flood), familiar legend to all ancient na- ns, has been derived either from ferent local floods or from the nual inundations of the rivers at e destructive and fertile. The be- ning of the story (Gen. 6: 1-4) is remnant of mythology which re- nds us of the Indian giants, one of ich having stolen the Veda's gave ewise occasion to a great flood. e whole is a picture of divine gment, which continually partly troys, partly renews mankind. ah (new, fresh) is the first grower the vine, as was the Greek Diony- .

n the story of Shem, Ham and heth the only remarkable thing is arbitrary classification of the naanites (who were Semites, just well as the Israelites themselves) h the sons of Ham, in order to l a divine excuse for the way in ich Israel had enslaved them.

The legend of the tower (born from ruins of a temple of Bel) served an explanation of the curse of dif- ent languages and peoples. No nder that these exclusive Jah- sts could not discover the blessing reof.

Prof. W. H. Kosters, the successor Dr. Kuenen at Leyden's university, tinguishes a primitive and a later westic record. To the second one ong the murder of Abel by Cain, legend of the deluge and the of peoples, descendant of Noah. the oldest tales the great thought civilization is the source of all l. The later interpolator how- er tries to change this. According him not civilization, but moral verseness was the cause of Jah- weh's anger. Not Cain, the husbandman and founder of cities; but Cain, the fratricide awakens the wrath of Jahweh. Even the list of peoples, inserted before the story of the tower of Babel, means to correct the meaning that these peoples originated from Jahweh's jealousy about the ever increasing knowledge of men.

By such observations we feel how conscientiously these prophets labored and of what importance these tales are, not for the knowledge of the details contained in them, but of the spirit of the age in which they were written.

The Study Table.

The undermentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Social and Literary Papers. By Charles Chauncy Shackford. (Emeritus Professor in Cornell University.) Boston: Roberts Brothers. $1.25.

The aim of this book is not to increase the sum of human knowledge, but to present just views upon certain social problems and scholarly criticisms upon various literary productions. A chapter is devoted to each of the topics: Æschylus on some Modern Social Problems, Lucian, Voltaire, Nemesis in Greek Tragedy, The Pope in "The Ring and the Book," Browning's "In a Balcony," The Greek Comedy of Manners, Plato's "Republic," Aristotle's "Politics," Social Problems, Social Plans and Problems, Social Tendencies. The Nation as an Organism in Shakespeare, The Common Reason in Social Reforms, and History as Development.

These were prepared for literary clubs and were being published in this volume at the time of the death of the author. The literary papers show the cultured scholar, and the social papers indicate the close thinker as well as careful observer: the latter are especially helpful and hopeful, showing that a better tone pervades the common life from generation to generation, that the general level of comfort, of opportunity, and of knowledge is rising from year to year, and that the privileges of the few in learning and art are rapidly becoming the possibilities of all. It is claimed that the best foundation for wealth and position in the world is to be a worker in what ministers to human benefit; and he is to be envied who has found his work and takes delight in doing it. Political and social topics were not new to the author, for fifty years ago he had studied our national organization and written upon the theme "The Oneness of Christianity and Democracy."

The Sources of Consolation in Human Life. By William Rounseville. Alger. Boston: Roberts Brothers. $1.50.

This work is characterized by the same perfection of style that marks the author's previous writings and indicates his highly cultured intellectuality. It is a book to be read not alone by the afflicted but by every one who desires to find a solution of the problem of evil. The chapters do not form a logical sequence, but several present by different methods the same principle; that belief in the existence of a wise and perfect God as the creator of the universe, and submission to his will, can alone reconcile man to the ills of life, can alone bring peace to the human soul. God's existence is not considered simply as an abstract theory, but as a question of concrete experience. The consolations of human life are classified as those of alleviation, of memory, of compensation, of employment and of faith. The chapters devoted to the History of Tears and the Tragedy of the Sea, are a curious mingling of philosophy, rhetoric and sentiment almost sophomoric at times, and in strange contrast to the scientific and philosophic method displayed elsewhere. Chapter third considers the "Relation between the Calamities of men and the Providence of God," and presents in conclusion the interpretation now usually accepted by devout scientists, a conclusion both philosophic and religious and probably the most satisfactory which human thought has reached.

The author has elsewhere, however, expressed a contempt, unworthy of a philosopher, for scientists, when their conclusions differed from his own.

For a more detailed vindication of God's ways to man, he refers his readers to Prof. Gratry's "Connaissance de Dieu." As in the Prolegomena to Ethics it is claimed that the human spirit could never have resulted from matter, but must have sprung from a first great spirit.

The last two chapters treat of the "Consolatory and True Interpretation of the Origin, Office and Meaning of Death" and "Latest Form of Theodicy." Here the speculative philosopher will find a metaphysics sufficiently abstruse to interest his highest intellectuality, and sufficiently optimistic to gratify his most ardent longings for human development. The book is in the main convincing, and is especially helpful because of the emphasis laid upon the relation between efforts and results; and the teaching that the spirit with which we encounter and appropriate experience is more important than the facts experienced. It is worthy of careful perusal; the superficial reader will fail to appreciate its real power and value.

Periodicals.

THE first issue of *Employer and Employed*, a small quarterly paper, which is to be the organ of the American Association for the Promotion of Profit Sharing, bears date of October 15. The editor is N. P. Gilman, whose name is now well known in connection with this movement. This number contains twenty large octavo pages, and is filled with matter concerning profit sharing. There are valuable letters from France, Germany, and England on the present condition of this industrial reform, the English letter embracing a full list of seventy-five profit-sharing firms. Mr. N. O. Nelson writes on the Homestead Strike, which he thinks would not have occurred had Mr. Carnegie adopted industrial partnership instead of the sliding scale. The editor, besides his introductory matter on the new periodical and the American Association; outlines Railway Profit Sharing as practiced in France. Several extracts from Principal Grant's able address before the recent Pan-Presbyterian Council on the Wages System, and editorial notes, fill out a promising number. Published by Geo. H. Ellis, 141 Franklin Street, Boston, Mass. 40 cents a year; single copy, 10 cents.

THE *Andover Review* for October had two excellent papers upon "University Settlement; the University Settlement Idea," by Mr. Robert A. Woods, and "The Place of College Settlements," by Miss Vida D. Scudder. These papers present in a broad and intelligent way the aims, the methods, the opportunities and the limitations, the conditions to be met and the success thus far attained, by this new enthusiasm for humanity. They are the comment and report of those who write not only from sympathetic study but from practical experience and observation. Mr. Woods' paper was given as an address before the School of Applied Ethics at Plymouth last August.

THE *Woman's Century* is the name of a new weekly paper to be published in Weimar, Germany. It will be devoted to the advancement of women in the "Fatherland." This is a suggestive sign of progress in one respect wherein Germany, with all its intelligence and education, has shown its conservative side. It is a suggestive coincidence, too, that this new enterprise starts in the city that was so long the home of Goethe. What part would the great German have taken in it?

THE Thanksgiving number of *The Ladies' Home Journal* is full of good things. Dickens' daughter writes the first of a series of articles containing recollections of her father. There are descriptions of "Pansy" and Edna Lyall; Palmer Cox tells of the origin of his Brownies. Mrs. Parloa has a paper on "Everything About the House," and there are timely suggestions for needle and crochet work for the holidays, and Christmas presents for men.

A PORTRAIT and short sketch of Mrs. Frances Hodgson Burnett appear in the November *Jenness-Miller Monthly*, also portraits of Mrs. Whitelaw Reed, Mrs. Potter Palmer and Miss Ada Rehan. Another article by Mrs. George Augustus Sala, and descriptions of pretty costumes add to the attractiveness of this number. $1.00 a year; with UNITY $1.65.

THE publishers of *The Home-Maker* have stolen a march on Mrs. Croly, the editor of the magazine, and printed a sketch of her life and two portraits in the November number.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Hypnotism. By Jules Clafetie. Chicago and New York: F. T. Neely. Paper, 12mo, pp. 248. 50c.

At the Beautiful Gate and Other Songs of Faith. By Lucy Larcom. Boston and New York: Houghton, Mifflin & Co. Cloth, 16mo, pp. 117. $1.00.

The Nature and Elements of Poetry. By Edmund Clarence Stedman. Boston and New York: Houghton, Mifflin & Co. Cloth, 12mo, pp. 338. $1.50.

Dear. By the author of "Miss Toosey's Mission" and "Laddie." Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 312. $1.00.

The Little Sister of Willfred. By A. G. Plympton. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 211. $1.00.

More Good Times at Hackmatack. By Mary P. Wells Smith. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 277. $1.25.

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Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

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Last Days of Pompeii. By Bulwer Lytton.
Tom Brown's School Days. Thomas Hughes.
Vicar of Wakefield. By Oliver Goldsmith.
Grimm's Fairy Tales.
Anderson's Fairy Tales.
Æsop's Fables.
Ivanhoe. By Sir Walter Scott.
Thaddeus of Warsaw. By Jane Porter.
Robinson Crusoe. By De Foe.
Arabian Nights' Entertainments.
Don Quixote de la Mancha. By Cervantes.
Gulliver's Travels. By Dean Swift.
Swiss Family Robinson.
The Pilgrim's Progress. By John Bunyan.
Self Help. By Samuel Smiles.
Rob Roy. By Sir Walter Scott.
Waverley. By Sir Walter Scott.
Guy Mannering. By Sir Walter Scott.
Jane Eyre. By Charlotte Bronté.
John Halifax. By Miss Mulock.
Adam Bede. By George Eliot.
Romola. By George Eliot.
Sketch Book. By Washington Irving.
The Deer Slayer. By J. Fenimore Cooper.
Tom Brown at Oxford. By Thomas Hughes.
The Pathfinder. By J. Fenimore Cooper.
Oliver Twist. By Charles Dickens.
Old Curiosity Shop. By Charles Dickens.
Barnaby Rudge. By Charles Dickens.
Sketches by Boz. By Charles Dickens.
Christmas Stories. By Charles Dickens.
Edwin Drood. By Charles Dickens.
Dickens's Child's History of England.
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Notes from the Field.

Women's Western Unitarian Conference.—The Religious Council just held at Decorah last week by this conference was nearly all that could have been desired or was expected. The enforced absence of both Mr. Hunting and Mr. Pierce, owing to ill health, was the marked disappointment of an otherwise most excellent and satisfying meeting. Only one break in the program came to mar the smooth running of the pre-arranged order, and this was compensated for by two or three unexpected additions that filled the time to its utmost limit. The sessions were specially enlivened by bright and wise discussions from Mary Newberry Adams and Rev. F. L. Hosmer, who remained to the end of the session. It was regretted that Rev. T. B. Forbush and Mrs. Laura Wilkinson were compelled to return before the meeting was concluded. Mr. Palmer, of Cedar Rapids, and Mr. Wing, of Ossian, assisted in making the conference a success. The friends in Decorah have demonstrated their gift in the matter of entertainment, there having been no effort spared to provide every comfort for their guests. Rev. Florence L. Pierce, in the absence of her husband, was a "host within herself" in every necessary direction. To her energy and zeal is due the invitation to the W. W. U. C. to hold the council at Decorah and to her practical good sense we were indebted for the detailed arrangements for the session. She was ably seconded by a staff of bright and helpful women who contributed both as hosts and essayists to the interest of the session. Great regret is expressed that the pastorate of Mr. and Mrs. Pierce must be ended in order that Mr. Pierce may seek a more congenial climate. Ample testimony was offered to show that the "Council" had been helpful and encouraging to the Decorah friends.

Boston.—Rev. A. D. Mayo is giving some addresses in Boston Music Hall on "common schools and their teachers," before starting again on his southern educational mission.

—Four "Channing Hall Lectures" will be given by Prof. J. H. Allen, in November on "Servetus," "Socinus," "Poland," "Transylvania."

—The last Sunday of October was observed in many churches as "Prison Sunday," a sermon on "Sympathy with discharged convicts," and in some cases a contribution was given.

—Rev. Brooke Herford is giving public lectures in London on "Liberal Religion in America."

—President Booker T. Washington, of the Tuskegee college, will be in Boston early in November.

Minnesota Unitarian Conference.—The semi-annual meeting will be held at Sioux Falls, South Dakota on November 9 and 10. Rev. Mary A. Safford giving the opening sermon. Thursday, the 10th, is crowded with good things, there being ten different topics, sermons or meetings fixed for that day between 9 a.m. and 7:30 p.m. The friends from a distance announced on the program include F. E. Matlock, of Madison; F. C. Davis, of Winona; F. C. Southworth, of Duluth; Helen G. Putnam, of Jamestown; S. M. Crothers, of St. Paul; Kristofer Janson, of Minneapolis; F. L. Hosmer and T. B. Forbush, of Chicago.

—On Friday, 11th, at Luverne, Rev. M. W. Chunn is to be installed as pastor of Unity Church of that place. He will also be installed as pastor of the church at Rock Rapids, which pulpit he will fill jointly with that of Luverne.

West Somerville, Mass.—Rev. Mary T. Whitney has accepted a call from the Second Unitarian Society. Mrs. Whitney has been five years in the active ministry, having had charge of the Unitarian church in Millbury the last three years. She is a graduate of the St. Lawrence University, Canton, N. Y. Last week Mrs. Whitney gave an address in the Woman's Department of the Mechanics' Fair (Boston) upon "Woman's Ministry."

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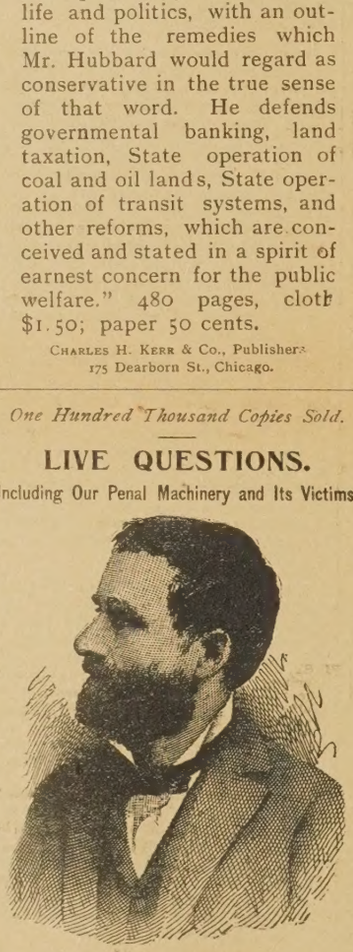

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(b) From Revenge to Forgiveness.
(c) From Opposition to Non-Resistance.
(d) From Interest'd to Disinterest'd Benevol

Some Opinions of the Press.

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'.—Our second mother, habit, is also a good mother.

—*Auerbach.*

The Bird's Farewell.

lear little maid, we must bid you good-by;
November is here, and it's time we should fly
ie South, where we have an engagement to sing.
remember this dear, we'll return in the spring.
f, while abroad, we hear anything new,
learn it, and sing it next summer to you
e same little tree on the lawn, if you'll let us.
ood-by, little maiden! Please do not forget us.
e sorry to leave you,—too sorry for words;
we'll always remain,
Yours sincerely,
The Birds.

—Don't mind if this letter sounds flat, present our respectful regards to the cat.

—*Oliver Herford.*

...earned It His Own Way.

hnnie was three years old and d talk every thing, says a writer ie of the magazines. When baby her came he had been wishing for ittle sister," but was reconciled to sex when his papa told him he d have "lots more fun with a " At that he clapped his little ds and said: "Yes, he's good igh for us; let's keep him." But ime passed on Johnnie became impatient with the slow develop- t of his little brother, and said: e's no good to play with." His a said: "Just wait my son, until has some teeth, and then he can with you."

bout that time, spending an even- with Johnnie's mamma, I was in- ely amused on hearing his little er. Dressed for bed, he kneeled is mother's knee, lifted up his lit- hands, and after saying "Now I me," he hesitated and added: lease send our baby some teeth; forgot 'em when you sent him, that's why he's no good to play ." He paused again and then nd up with: "Hurry up with e teeth. Amen."

little later on, my neighbors left n and were absent for some months. en they returned Johnnie proudly : "Our baby has some teeth and I can have fun with him." Re- nbering that prayer and wishing mpress a lesson of faith upon him id seriously: "Was n't God good nswer your prayers and give the y the teeth?"

hildlike he answered by asking a stion. "Well, why did n't he send with the rest of the baby, and I ld n't have had to ask?"

Oh," I thought, "the 'whys' t torment older people are entering r brain too early," but continued esson. Now, Johnnie, listen. "If should ask mamma for something wanted very much and she gave you, would n't you thank her?"

Yes, yes," he said.

ery impressively, I tried to say: Vell, how will you thank God for wering your prayers and giving r brother the teeth?"

My reader can imagine my lesson in faith brought abruptly to a close when the little rogue, half defiantly, straightened back, tossed his head, and replied: "I did the praying, baby's got the teeth; let him thank God his own self!"—*American Youth.*

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Ninth Lesson.

Prophet Reformers: From Henotheism to Monotheism.

In which century did the most advanced prophets in Israel begin to preach monotheism? In what way had the conflict between Jahweh and Baal in the tenth century led to this development? How did the political circumstances work to the same end?

Did these prophets preach against idolatry only? What was their attitude toward the ceremonial worship? (Isaiah 1: 11 to 17, Micah 6: 6 to 8.) What was their political attitude? How does this one-sidedness prove their high moral standing? (B. f. L., I. p. 292, 293.)

What did they expect of the nearest future? (Isaiah 21.) What at the end? In regard to the political situation? (Isaiah 9: 2 to 7.) In regard to the implements of war? (Isaiah 2: 4.) In regard to priesthood? (Micah 6: 6 to 8. Jeremiah 31: 31 to 34.) In regard to nature and the animal world? (Isaiah 11: 6 to 9, 35: 1 to 10.)

Had these prophets great successs in their time? (Isaiah 6: 9 to 13. Matth. 23: 29 to 35.) How then obtained this nation the fame of having been the religious people *par excellence?* (B. f. L., p. 228 to 231.)

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Thus, in order to warn them against the bull-worship, which was kept in honor in the temples at Dan and Bethel, they told what should have happened in the times of Moses, how the indulgence of Aaron had awakened Moses' anger. (Exod. 32; B. f. L., p. 265 to 270.)

In order to abolish human sacrifices which still occurred (Micah 6: 7) they told, what in olden times should have happened with their forefather Abraham and his only son Isaac. (Genesis 22; B. f. L. 143 to 149.) Jahweh asked more than even the greatest external sacrifice, he asks the offering of our own hearts and lives. These prophets did not even then feel, as we do, that God could never have made such a demand, but still their opposition against this horrible custom was a great step forward toward civilization and true religion.

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